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ABSTRACT

Intended for teachers of elementary and secondary social studies, science, home economics, and health, the source book focuses on the history of American Indians in Illinois and their plant and animal food sources. Section I presents general information, states learning objectives, and includes a map of Indian tribes in the United States at the time of discovery. Section II presents the Potawatomi creation legend, as well as historical and archaeological information about Indian life. It includes a contents explanation, states learning objectives, suggests learning activities, and recommends pertinent Illinois historical sites. Section III provides historical and legendary information regarding the food sources of Illinois Indians. It includes a contents explanation, learning objectives, learning activities, evaluation criteria, and Native American recipes. Section IV suggests field trips to Illinois Indian sites and museums. Section V contains bibliographic information. Section VI suggests ideas for creating Native American learning resource kits. (SB)

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NATIVE AMERICAN USES of PLANTS AND ANIMALS of ILLINOIS

ILLINOIS STATE BOARD OF EDUCATION

Donald F. Muirheid, Chairman
State Board of Education

Donald G. Gill
State Superintendent of Education

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FOREWORD

This booklet has been set up as a beginning file to introduce you to the rich history of American Indian people in Illinois. It includes suggested books, magazines, newpapers, discussion questions, classroom activities, and reference sheets.

This booklet is presented to excite you to explore the vast history of Native Americans in our area and to remind you that Native American people themselves are a great source of *living history* available today.

The materials herein were prepared under a contract between the Illinois State Board of Education, Urban and Ethnic Education Section, Rita Dee, Manager, and Native American Educational Services of Chicago, Faith Smith, President. Dorene Porter Wiese is the author of the work.

Teachers of elementary and high school social studies, science, home economics, and health will find this a valuable source book. We hope that teachers will research further the areas introduced in this booklet.

Donald G. Gill

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State Superintendent of Education

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NATIVE AMERICAN USES OF PLANTS AND ANIMALS IN ILLINOIS

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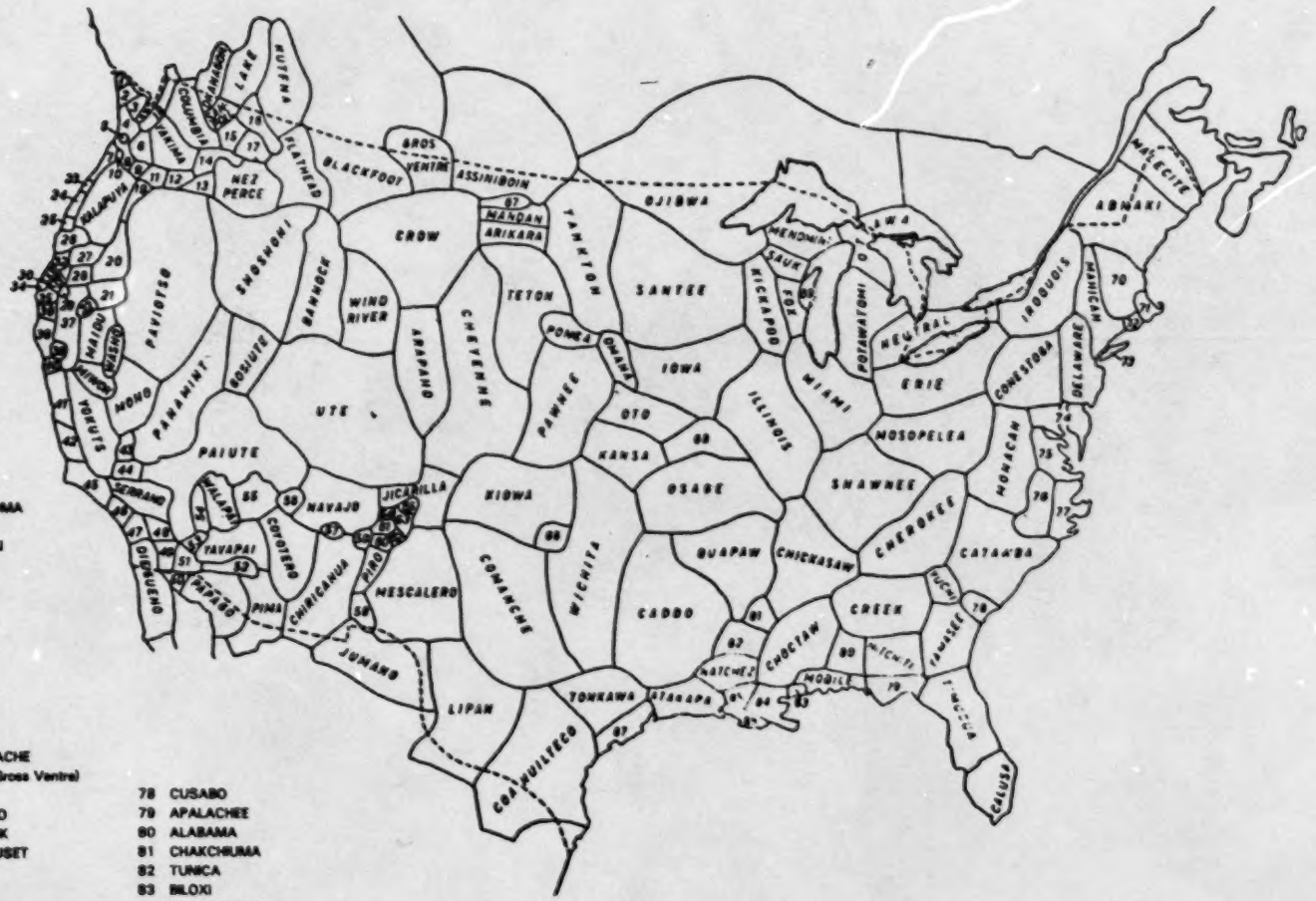
SECTION I

GENERAL TEACHER BACKGROUND INFORMATION

APPROXIMATE LOCATION OF NATIVE TRIBES AT THE TIME OF THE DISCOVERY



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10 TLATSKANAI
11 TENINO
12 UMATILLA
13 CAYUSE
14 WALLAWALLA
15 SPOKAN
16 KALISPEL
17 COEUR D'ALENE
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19 MOLALA
20 KLAMATH
21 ACHOMAWI
22 YANA
23 ALSEA
24 SIUSLAW
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40 OLAMENTKE
41 COSTANO
42 SALINA
43 TUBATULABAL
44 KAWAISSU
45 CHUMASH
46 GABRIELINO
47 LUISENO
48 CAHUILLA
49 KAMIA
50 COCOPA

51 YUMA
52 MARICOPA
53 HALCHIDHOMA
54 MOHAVE
55 HAVASUPAI
56 HOPI
57 ZUNI
58 MANSO
59 ACOMA
60 ISLETA
61 QUERES
62 TANO
63 TEWA
64 JEMEZ
65 TAOS
66 KIOWA APACHE
67 HIDATSA (Gross Ventre)
68 MISSOURI
69 WINNEBAGO
70 PENNACOOK
71 MASSACHUSET
72 MOHEGAN
73 METOAC
74 NANTICOKE
75 POWHATAN
76 TUSCARORA
77 PAMLICO

78 CUSABO
79 APALACHEE
80 ALABAMA
81 CHAKCHUMA
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85 HUMA
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SECTION I

NATIVE AMERICAN USES OF PLANTS AND ANIMALS OF ILLINOIS

OBJECTIVES:

1. To make students aware of the historical presence of Native Americans in the Illinois region.

2. To have students recognize the contributions of Native Americans in the area of food and medicines in use today.

SPECIFIC STUDENT OBJECTIVES:

Students will be able to:

1. Recognize that various tribes of Native Americans lived in the Illinois region long before the arrival of the Europeans (6000 B.C. — Koster Site).

2. Recognize and list several plants that are indigenous to the Illinois region, that were used by Native Americans for foods and medicine.

3. Describe how Native Americans made use of various plants and animals in their daily lives, other than for foods and medicine.

4. Recognize what plants and animals from Illinois are used today by both Native American and American people in general in their daily lives.

5. Explain the contributions that Native Americans have made to our society in the uses of foods and medicine.

SECTION II

THE POTAWATOMI CREATION STORY AND LIFE BEFORE THE WHITE MAN

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SECTION II

THE POTAWATOMI CREATION STORY AND LIFE BEFORE THE WHITE MAN

CONTENTS:

1. The "Potawatomi Creation Story" is presented first in this unit and section, to give the teacher and the student an example of the fact that Native Americans in Illinois had their own history before the coming of the explorers and settlers. Too often students do not understand that Native American history is as old as their ancestry. This is also a good time to discuss "oral history." All the history of Native American life and culture on this continent was originally in an oral form only. History is passed on from generation to generation and kept alive in the tribal traditions each tribe maintains. It has only been in the last century that so many of the tribal languages, tribal creation stories, clan and family ancestories, recipes, medicines, laws, agricultural methods, and tribal arts have been recorded in the written word, in photographs, and electronically. Before modern times, history and culture were preserved orally.

2. The article on "Indian Illinois" highlights facts about Indians living in Illinois from 6,000 B.C. until the Black Hawk War in 1832. It illustrates how different tribal groups lived in Illinois during the different periods.

OBJECTIVES:

1. To teach an understanding of Native American oral history.

2. To teach a familiarity with the culture and events of Illinois in the early days of the region.

ACTIVITIES:

1. Have students read the Potawatomi Creation story or retell it in your own words to them.

2. Have students write some oral history handed down in their families. It can be stories about places they have lived, relatives who lived and died, or special events that no one wants to forget.

3. Tape an interview with an older community member and have students transcribe it into a story.

4. Compare the creation story with the Biblical version. How are they alike, and how are they different?

5. Have students read the "Indian Illinois" article or retell it to them in your own words.

6. Discuss the different tribes that have lived in the Illinois region and some reasons they no longer reside here.

7. Have students draw pictures of how they think the Mound Builders lived.

8. Research how diseases like measles and smallpox terminated many Native American Cultures in the United States; have students write reports.

9. Have students write stories about being a young Indian girl or boy during the time of the Black Hawk War, and how they felt about having to leave their homeland.

POTAWATOMI LEGEND OF THE CREATION OF MAN

as told by Chief Pokegan

CREATION OF MAN

There is an old tradition among our people dimly seen through the mists of time that after Ki-ji Mani-to (The Great Spirit) had created the fish of the waters, and the fowls of the air and the beasts of the land, His work still failed to satisfy him. Hence He called a great council of the spirits that ruled over land and seas, His agents, and revealed unto them how it was the great desire of His heart to create a new being that would stand erect and possess the combined intelligence of all the living creatures He had made.

Most of those spirits whom He had permitted to hold dominion over the earth, when met in the

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grand council encouraged His Divine plans, but the spiritual chiefs, when they considered the great power the proposed being might wield, quietly withdrew themselves from the council and held a private powwow of their own to defeat, if possible, the plans of the Almighty. The loyal Monitog, who remained at the grand council, stood aghast as Ki-ji Man-i-to revealed unto them His Divine plan, explaining the great possibilities that awaited the new creature He had conceived in His heart to create.

The Divine council was prolonged by debate from the set of the sun until morning dawn. The sun arose in greater brilliancy than ever before. The spirits anxiously began to inquire of His Majesty, "How many suns and moons must pass before you can accomplish this wonderful work?" While yet the inquiry hung on their lips, He said unto them: "Follow me." He led them into a great wilderness to a beautiful inland lake. And as he stood upon the shores thereof in the presence of them all, His eyes flashed lightning. The lake became boiling water! The earth trembled! He then spake in a voice of thunder: "Come Forth Ye Lords of the World!" The ground opened! And from out of the red clay that lined the lake came forth man and woman like flying fish from out of the water! In presence of the newborn pair all was still as death! A dark cloud hung over the lake! It began to boil again! The awful silence was then broken! The earth shook! And Ki-ji Man-i-to said: "Come forth ye servants of man!" Forth leaped at once from out of the lake, a pair of snow white dogs and lay down where stood the new-made pair, kissing their feet and hands.

The bride and groom, with their rich color, grace, and erect forms, outrivaled in beauty all other creatures He had made. They looked all about them in wonder and surprise. Surveyed all living creatures that moved in sight. Gazed upon the towering trees. The grass. The flowers. The lake. The sunshine and the shade.

Now when the spiritual chiefs first learned that Ki-ji Man-i-to had finished His crowning works, as He had proposed to do, they sought diligently for the new-made pair until they found them. And as they surveyed the beauty of their erect forms, and the surpassing loveliness of body and limb, their wonder and admiration was unbounded. But when they saw the soul of the Divine shining in their faces like the noonday sun, their hearts were stung through and through by the cruel wasps of envy and jealously. Hence, they resolved in their hearts that instead of trying to live in peace with them, as they had done with the first creatures, they would do all they could to make them discontented, unhappy and miserable.

As time rolled on, our first parents and generations after them began to realize there were bad spirits and good spirits that exercised dominion over mountains, lakes, streams and plains, and that they were in a measure controlled by them. They also began to learn that man possessed the nature and the intelligence of all the animal creation; and that he was endowed with a spiritual nature which was given him by the Creator of all things in heaven and on earth. Hence, when they were unfortunate in securing game or unsuccessful in battle, it was all attributed to the bad spirits that held dominion over the country wherein they dwelt.

And when game was plentiful and they were successful in battle, this they attributed to the good spirits that controlled the land in which they lived. Sometimes in order to appease bad spirits, they made offerings of fruits and grains. But they sacrificed animals only to Ki-ji Man-i-to, whom alone they recognized as the great Creator and Ruler of things in heaven and on earth.

INDIAN ILLINOIS

The history of Illinois must begin with the story of Illinois's Indians..a saga of greatness and strength kept alive today in sites throughout the state.

PREHISTORIC CULTURES

Evidence of prehistoric Illinois Indians can be found at the Koster Site, an archaeological dig near Kampsville in Greene County. Here, on a farm sheltered by bluffs, 12 distinct horizons of prehistoric communities, dating back to 6000 B.C., give modern-day man a view of his primitive predecessors. The treasures found at this dig are not priceless jewels, but rather priceless glimpses of early life in the Illinois River Valley, chronicling patterns of archaic and early woodland people who were hunters, gatherers, skilled workers, and later, farmers. During summertime, the dig becomes a working museum, and a formal museum nearby houses artifacts depicting the discoveries made at Koster.

From 500 B.C.-500 A.D. sophisticated Woodland Indians built an elaborately organized society complete with formalized religion and three classes: ruling, leisure and specialist, like tradespeople and artists. The period ended abruptly with no apparent cause in 500 A.D. This once glorious culture faded, and Indians returned to the forests and a more alternative lifestyle.

Dickson Mounds State Park, near Havana in west-central Illinois, houses many artifacts and displays of the Woodland Period. At Dickson Mounds Museum, artifacts are set against the excavation of one of the largest known Indian burial grounds in the world. Over 225 skeletons remain just as they were when unearthed in 1927.

THE MOUND DWELLERS

The golden period of Illinois Indian culture began in the 11th century with the growth of the Mound Dwellers — a highly developed plant-raising society in the Mississippi Valley area of Illinois.

The industrious Mound Dwellers built great ceremonial mounds to serve as houses of worship. The largest, Monks Mound, near East St. Louis, is greater in bulk and area than the legendary Egyptian pyramids. The colossal earthwork formations were built by lines of laborers relaying baskets of earth to the site to be stamped into place by foot. The results were imposing and the top-of-the-mound temple became the midwest's religious center drawing Indians from Ohio to Wisconsin.

This mammoth structure and dozens of other earthworks are preserved at Cahokia Mounds State Park, the site of the Indians' capital city, Cahokia. During the summer months, visitors can view archaeological excavation in progress and aspects of pre-historic life at the on-site museum.

The Mound Dweller, or Mississippian Valley Culture, was destined to meet a tragic end. The scourge of measles and smallpox swept through the Indian Nation, wiping out entire families, villages and even tribes. The living fled, leaving their dead unburied, and the prairie reclaimed the once great city of Cahokia.

THE ILLINI

A grouping of tribes called the Illini or Illiniwek (the Men) settled in Illinois following the demise of the Mound Dwellers. The loose confederation, consisting of Kaskaskia, Cahokia, Tamaroa, Peoria, Michigamea, Moingwena and several smaller bands became planters of corn, beans, squash, and other vegetables, as well as migratory hunters. Later, when the French opened trading posts in Illinois, the Illini became pioneering fur trappers and traders.

This new occupation led to their eventual downfall, for with the fur trade came marauding bands of Iroquois Indians whose greed intensified their desire to be the sole source of furs to the French. When the outraged Illini refused to allow the Iroquois to serve as "middlemen," Iroquois war parties were sent against the less powerful tribes. Over a period of years, constant Iroquois raiding parties and inter-tribal warfare depleted the ranks of the Illini. From an estimated population of 13,500 in 1680, fewer than 150 Illini remained in Illinois by 1800. In the early 1830's, the last Illini sold their land and moved west of the Mississippi.

Illinois Indians and sites played a role in both the French and Indian War and Revolutionary War periods. The Ottawa Chief Pontiac, who reputedly defended the French at Detroit in 1746 and defeated General Braddock in the French and Indian War, signed a treaty pledging allegiance to the British on July 18, 1765 at Chrisman, Illinois.

According to legend, Pontiac was murdered by an Illinois Indian at Cahokia in 1769. Pontiac's death was avenged, the legend goes, when his tribe besieged and eventually starved into submission a band of Illinois Indians who had taken refuge on a huge rock overlooking the Illinois River.

Starved Rock State Park in LaSalle County takes its name from this legend. Visitors can explore park paths once frequented by the ill-fated Indians. Nearby Illini and Buffalo Rock State Parks mark the saga of the Indian.

The westernmost actions of the Revolutionary War took place near Rockford, once the site of the Sauk Indians' principal village — Saukenuk. In 1780, under General George Rogers Clark's orders to attack Indian forces supporting the British, troops of Colonel John Montgomery destroyed Saukenuk. After the war, the dauntless Sauk rebuilt the village and remained there until 1829 when they were moved to new villages west of the Mississippi. The great Chief Black Hawk was born at Saukenuk in 1767.

THE BLACK HAWK WAR

The last major Indian confrontation in Illinois occurred in 1832 — The Black Hawk War.

Black Hawk's Sauk Indians were ordered from Illinois in 1832 under provisions of a treaty which required state permission for their return. They settled in Iowa, but when spring crops failed, the tribe was encouraged by the Winnebago prophet Wabkieshiek (White Cloud) to come to Prophetstown and raise corn with his people. Black Hawk led 500 warriors and 1000 women and children back into Illinois, the bountiful land.

Troops were called out because of his unauthorized crossing into Illinois, and the great chief tried valiantly to rally other tribes to his cause — but he failed. At Stillman Valley, Black Hawk, under a flag of truce, attempted to talk to authorities. But nervous militiamen fired into the Indians, killing several and triggering a 15-month running battle in areas such as Indian Creek and Apple River Fort. Defeated, his hopes for an Indian Nation remote, Black Hawk ended his days on a reservation in Iowa. But traces of this great Indian leader remain in Illinois today.

A journey through the Rock River area offers visitors the opportunity to see this beautiful country Black Hawk fought to keep. Today a large statue of the chief, at Black Hawk State Park near Rock Island, commemorates the Indians' last stand in Illinois. A park museum houses many Indian relics and paintings. Each Labor Day weekend, an Indian Powwow revives the finest hours of Illinois Indians.

At Fort Dixon, near the present city of Dixon, Abraham Lincoln served as a volunteer during the Black Hawk War, along with notables like Army officer Zachary Taylor, who became the 18th President of the United States, and Jefferson Davis, later to become President of the Confederacy.

In Ogle County, White Pines Forest State Park with its groves of virgin pine, stunning flowers and wildlife echoes Black Hawk's famous words: "Rock River is a beautiful country." Looming over the Rock River at Lowden State Park near Oregon, a statue by famed sculptor Loredo Taft calls to mind the great chief.

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SECTION III

USES OF ILLINOIS' PLANTS AND ANIMALS

SECTIONS III

USES OF ILLINOIS' PLANTS AN[ANIMALS BY NATIVE AMERICAN[S

CONTENTS:

1. This unit contains an article on "Sea[sonal Foods" to illustrate that different foods were eaten and used at different times of ye[r.

2. It also contains the story of "How the In[dians Got Maple Sugar." This is the Meno[minee legend and is another example of oral hi[story.

3. "Native American Uses of Edible Pla[nts in Illinois" is a listing of various familiar [plants along with some of their uses. The uses [listed are not meant to give the reader the ide[that they were the only uses. There are [many more which the author is still resear[hing. Add your own uses to those listed.

4. The recipes included in this section [utilize many of the plants described in this [paper. Also many of the plants used are sho[wn in slides in the Field Museum Slides B[ooklet contained in the learning kit for this se[ction.

5. The article on toys from natural things [is an example of the possible uses of [plants besides food. There are many more to[s and games that Native Americans made fo[r their children. This would be a good researc[h topic for a class or teacher. There is a photo[graph in the learning kit.

6. The bark box and the beaded belt desc[ription are meant as samples of the daily uti[litarian artistic use of plants and natural thin[gs. To find more samples of these articles, on[e must usually look in Indian art books. Th[ey are today considered art objects or m[useum artifacts. However, they were originall[y use-ful, household items like many thin[gs we have in our homes today. There are [photo-graphs in the learning kit.

7. The article on Shelter relates to a po[ster in the learning kit titled "How to Build a [Wood-lands Home." This will demonstrate [to the children that not all Indians lived in "t[epees" and how once again the homes were [suited for the regional environment.

OBJECTIVES:

1. To teach students the existence of indigenous plants and animals to this region and the Native American uses of them.

2. To teach students that Native Americans cultivated plants and used them in a complex, environmentally sound culture to provide for the necessities of life.

ACTIVITIES:

1. Make a meal using the types of foods that the Illinois Region Indians ate. Remember that the diet of these people depended on the season of the year that these foods were available. Use the recipes provided or use your own.

2. Discuss how we get maple sugar today and how we use maple sugar.

3. Discuss how you think Indians discovered how to make maple sugar after reading the legend.

4. Using the Field Museum Slides, see how many of the plants you can find in your near-by vacant lot, wetland, prairie, or woodland. Gather these and make a display with some of their uses. See the packets of dried plants in the learning kit.

5. Go on a field trip to one of the nature areas suggested in the activities, field trip section. Photograph plants you find there and make a display.

6. Have the children make cattail rush dolls, or corn husk dolls, if cattail rushes are not available. Discuss how these dolls differ from the ones purchased in a store.

7. Visit the Field Museum, another local museum, or library that has Native American articles in it. Have the students make lists of things that were made by Indians of the Illinois region and tell what kinds of natural materials they are made of. See learning kit for examples.

8. Build a model of a woodlands home. See the learning kit for the instruction poster.

9. Look at homes in your neighborhood. What are they made of? How are they different from Woodland Indian homes?

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10. Research special Indian containers for foods (baskets, boxes, etc.) and write about them.

11. Draw a scene depicting food preparation.

EVALUATION:

1. Students should be able to identify at least one plant that grows in Illinois and write or tell about the Native American use of that plant.

2. Students should be able to identify the type of housing built by the Native Americans of this region and distinguish it from other types of housing like the "tepee", which is a plains Indian structure.

NATIVE AMERICAN FOODS

The Illinois Region Indians' diet reflected the environment they lived in. Their diet also depended on the season of the year.

In the late winter, a family would move to the area near their favorite maple trees. Here, they would tap the trees for their maple sap. The sap would then be boiled down by placing it in birchbark containers and dropping hot stones into it. The resulting maple sugar served not only as a candy, but also to season other foods such as fruit, vegetables, and fish. In 1763, one family of seven adults made 1,900 lbs. of sugar and 36 gallons of syrup.

Later in the spring, families could move to their summer living quarters. Here, each family would set up small gardens growing corn, beans, and squash. Some of the Chicago area was low, wet, and swampy. This provided the perfect habitat for another garden in late August or early September.

All through the summer and fall, the plants grew in this region providing an abundant variety of foods. Foods such as raspberries, blueberries, cherries, walnuts, acorns, hickory nuts, wild onions, and milkweeds were eaten.

Some people say Chicago means "smell of onion." This is not a derogatory statement but shows the significance of the onion in Indian life and that the onion was abundant here. The onion was among the first vegetables to be eaten after the long winter without any fresh greens.

Meat in the Indian diet came from such animals as deer, turtles, fish, and duck, depending on the season of the year. Animals were really a wealth of resources in themselves. Deer provided not only venison, but its hide provided clothing. Its bones cleaned hides, and provided needles to sew with. Deer was hunted only during fall and late summer because other times hide quality was poor and meat tasted of winter forage. Also, the Indians didn't want to deplete their source of deermeat.

Freshwater clams were also eaten. From their shells the Indians made spoons, ornaments, molds to shape maple sugar, and tools such as knives and scrapers.

For planting crops, a wooden hoe with a stone blade or a clamshell blade was used. Tools for digging roots were fashioned from tree roots.

Game was hunted with spears or arrows with points made from chipped stone. Bows were made with well-seasoned hickory and strung with animal sinew (the material that makes up animal tendons).

If the gathered food was to be kept for a long time, it was either dried or smoked. It could then be stored in containers made from the bark of the paper birch tree. It could also be stored in pots that were made from clay found in the area.

No food was wasted. For the Indians of this area, food that would never be eaten was not taken. They felt that if an animal was killed and not used, the hunter would have bad luck and wouldn't be able to get more deer. Anything that could not be eaten by the Indians was spread about the camp area so that the camp dogs could benefit from what the Indians could not use. The dogs warned the families of approaching enemies and kept wild animals out of the camp.

ACTIVITIES:

Make a meal of the types of foods that the Illinois Region Indians ate. Remember that the diet of these Indians depended upon the season of the year that these foods were available. Some foods that were eaten were:

Spring — maple syrup, maple sugar, and wild onions.

Summer and Fall — cranberries, blueberries, black and red raspberries, grapes, cherries, chokeberries, hickory nuts, butternuts, and pin oak and white oak acorns.

"HOW THE INDIANS GOT MAPLE SUGAR"

One day the grandmother Nokomis showed Nanabush how to put a small piece of wood into a maple tree so that the tree sap would run out of the tree. Nanabush tasted the sap. It was maple sugar, and it tasted sweet and good.

Nanabush told his grandmother that they should not just give the maple sugar to the Indians. He said that the Indians must work for it. Then Nanabush climbed to the top of one of the maple trees. He made it rain all over the trees.

After he did that, the trees were different. The water was mixed with the sugar. After that, when the sap ran out of the trees, it was watery. So the Indians had to work to get maple sugar.

The Indians had to cut wood, make wooden buckets for the sap, and wait for the sap to drip out of the trees. Then they had to boil it for a long time.

(This story was told by the Menominee people. At one time they lived in the land we call Wisconsin. Nanabush is the name of a powerful character who is in many of the Menominee stories.)

QUESTIONS:

This story tells you one of the things the Woodlands Indians did to get food.

1 How do we get sugar today? Do we use maple sugar?

2. How do you think the Indians discovered how to make maple sugar?

NATIVE AMERICAN USES OF EDIBLE PLANTS IN ILLINOIS

ARROWHEAD

This is the famous wapato, called swamp potato by the pioneers. The beautiful upright plant, with leaves that are shaped like an arrowhead and with clusters of white blooms, is found up to about 7,500 feet in or near water. At the ends of the long rootstocks are the tubers, valuable for their starch. Indians taught white men how to loosen these by poking with sticks — or their toes. Released from the parent plant, the tubers rose to the surface. The Indians ate them raw, though the taste is a bit bitter. Boiled or roasted, they have the consistency of a potato and the taste of a water chestnut. Lewis and Clark, wintering near the mouth of the Columbia River, traded with the local Indians for quantities of the highly nutritious wapato.

In his 1882 *Dictionary of Popular Names of the Plants which Furnish the Natural and Acquired Wants of Man in All Matters of Domestic and General Economy*, the Englishman John Smith listed wapato as a "North American article of food of the native population."

CATTAIL

The Indians ate the ends of the new stems in the spring and savored the tender shoots, enjoyed during the flowering but before the pollen developed. Raw or boiled, with the flavor of cucumber, these were held to be a great delicacy.

The lower part of the stem and the roots are highly nutritious, containing nearly pure starch. Without knowing why, the Indians considered cattail a valuable and pleasant food. The rootstock was dug up easily with a pointed stick and eaten raw or roasted in hot coals. Many of these were stored for the winter and the core of the larger roots was ground to meal which, in food value, was equal to rice or corn.

The Indians taught the settlers about the uses of this common cattail, including its fun as a sweet savored by the newcomers and by Indian children to this day. Cattail sap is candy to the Nevada Indian children and the Paiute young still roll it into balls and eat it.

There were other uses. Cattail leaves were woven into mats and the female flowers proved to be excellent tinder, their "fuzz" exploding into flame. Modern hunters also have discovered the convenience of cattail fuzz and "Smokey Bear" is definitely nervous over their experiments.

Indians knew, of course, of the insulating quality of cattail down, and mountain men and pioneers stuffed it into their boots to prevent frostbite. Early settlers stuffed it into their quilts.

Wild things make full use of cattails. Muskrats and geese eat even the rootstocks. Elk enjoy the early spring shoots. Waterfowl nest in the tall green growth, which offers cover to other winged creatures as well. Since ring-necked pheasants always choose to roost among the cattails, the extent and spread of cattail growth is used as a measure of how many pheasants will winter in the area.

CLOVER

With high protein content, clover is very nutritious — as the Indians discovered several aeons ago. They ate — and eat — it raw or cooked and looked forward to a late-spring treat of boiled clover buds.

DANDELION

The Indians did not make wine but otherwise savored the young leaves and roots for untold generations, and they chewed the rubbery stems like gum.

So deeply entrenched and widespread was the Indian use of the dandelion that John Josselyn almost certainly was in error when in his *New England Rarities*, published in 1663, he claimed that the dandelion was unknown until the arrival of the Pilgrim fathers. This is not to say that these worthies did not inadvertently bring a few seeds hidden behind their shoe buckles or caught in their hosen, for dandelions had been in Europe a very long time. But had he traveled westward, we may safely surmise that he would have partaken of his dandelion greens in some Rocky Mountain meadow.

MILKWEED

This familiar perennial with its pink-white flowers and its three-inch-long pods holding the flat seeds and adorned with silky hairs is scattered profusely. The Indians have been using it medically for centuries as they have also used it for food. The young shoots, the leaves, and pods all were of value. Blossoms and buds became both flavoring and thickening for meat soups. But the most graceful gastronomical gesture was their habit of sweetening their wild strawberries by shaking on them the early dew from the milkweed blossoms.

Fremont found the Indians of the Platte River country eating the young milkweed pods or cooking them with buffalo meat. Today, in Taos for instance, if one is invited to an Indian home, one may dine on meat dishes to which have been added young milkweed leaves or pods cooked as we cook green beans.

WILD ONION

Onions were used in every conceivable way by the Indians. The bulbs were eaten raw or cooked with meat. They were eaten as a vegetable and used for seasoning. The Aztecs chewed the bulbs as food and to relieve flatulence. The whole plant was used as an insect repellent by rubbing it on the body.

When onion time came, the Indians really let themselves go, not only because they delighted in them but also because their winter-depleted systems craved the vitamins and salts with which they are so richly endowed. Mountain men and explorers commented on the ease of locating an Indian encampment, especially the Zuni, during this season when the aroma of onions hung over the tepees and adjacent landscape like a beneficent miasma. Once their first craving was satisfied, the Indians gathered as many onions as possible. The bulbs were roasted or steamed in the cooking pits, then dried and tied into bundles for winter use.

One of the first lessons the children learned was how to find and fix the onions. They dug only the little onions, rooted shallowly. Already they had made their fire so that the rocks would be hot. Now they put the onions into their pit, put hot rocks on top of them, and covered these with earth to keep them from cooling. Then, for two whole days they had to wait. When the slow time had passed, the earth was tossed aside, the rocks were rolled away with a stick, and the onions were removed to cool-but not too cool. Water was warmed, the onions stirred in, and, at last, the small folk had a self-prepared feast.

Onions were a welcome addition to the diet of Lewis and Clark. Fremont, in August 1843, noted in his diary that at Medicine Butte certain "species of onion (were) very abundant." The earliest colonists to cross to America had been so concerned lest they find no onions in the New World that they brought their bulbs with them.

RASPBERRY, WILD

The Indians pressed the berries into cakes before drying them for future use. They savored these as well as the fresh fruit, particularly when boiled with meat. They also made a cooling raspberry

drink. The settlers, when they arrived, favored hot raspberry tea.

STRAWBERRY

The Indians went on veritable strawberry sprees, eating the delicate berries, seasoning their meat with them, drinking strawberry soup or a tea made from the leaves. They made strawberry bitters "for the good of the stomach."

CLOVER, RED

The red clover blossoms, drunk as a tea, cleansed the blood in springtime. A strong hot tea made from the blossoms or a strong syrup mixed with the juice of roasted onions and strained honey was excellent for coughs, hoarseness, and the like. Either as salve or extract, it was approved for sores and ulcers, "to whiche," it was noted in 1892, "it proves particularly soothing." The soothing qualities of a strong infusion of red clover also were tested and applauded by the white men as a means of suspending spasms in whooping cough.

CORN

As long as there has been corn, corn has made a medicinal contribution. The Indians used dry corn in pneumonia and as a diaphoretic in other cases. Boiled cornflowers were taken twice daily for asthma. Boiled corn silk, with sweetening added, was commended as a diuretic. The Comanches and their kin took ground corn meal steeped in lye as an intestinal anti-spasmodic. Mush made from blue meal was applied hourly to bullet wounds. In the San Ildefonso pueblo, corn pollen still is prescribed for heart palpitation and the Maya still use their maize, soaked in water, for blood in the urine.

STRAWBERRIES

Dried strawberry leaves in infusion were used as an excitant and astringent in diarrhea and dysentery and for dysuria, the painful discharge of the urine. A strong infusion was prescribed for strangulated kidney or liver pain and for jaundice.

The fresh leaves were made into a wash for a sore throat and the ripe berries were welcomed as a safe dentifrice to remove tartar and thoroughly cleanse the teeth. (In seventeenth-century England, Culpeper maintained that strawberry lotion "fastened in" loose teeth and healed spongy gums.) A mild mixture of strawberry juice and water was used by the Indians for inflamed eyes.

WHITE OAK

Several species of oaks bear acorns that are somewhat sweet and are sometimes collected and eaten. They were much used by the American Indians, who gathered them in large quantities for winter use. The acorns were ground, making a sort of flour which was often mixed with corn meal and baked in the form of cakes. In the mountains of Mexico, the natives still use acorns in this way. In some places, the Indians roast the acorns, then grind them and use the product as a substitute for coffee. In December 1620, the Pilgrims found baskets of roasted acorns which the Indians had hid in the ground.

MAPLE SUGAR

The uses of maple sugar were many and varied. It was used in seasoning fruits, vegetables, cereals, and fish. It was dissolved in water as a cooling summer drink and sometimes made into syrup in which medicine was boiled for children. The granulated sugar and the sugar cakes were commonly used as gifts, and a woman with a goodly supply of maple sugar in its various forms was regarded as a thrifty woman providing for the wants of her family.

NATIVE AMERICAN RECIPES

(1) DANDELION GREENS

Gather before they blossom. Wash and pat dry. Cook with small amount of water for a few minutes. Dress with butter, vinegar, salt and pepper.

(2) DANDELION SALAD

1/2 lb. young greens, washed, dried, cut in 2" pieces
1/2 cup thinly sliced onion
Pinch of basil
Salt and pepper
Oil and vinegar or favorite dressing

Toss

(3) INDIAN PUDDING

4 cups milk
1/2 cup yellow corn meal
2 T. melted butter
1/2 cup molasses
1 tsp. salt
1 tsp. cinnamon
1/4 tsp. ginger
2 eggs, beaten well

Scald milk and pour slowly over corn meal in top of double boiler, stirring constantly. Cook over hot water 20 minutes. Combine molasses, salt, cinnamon, ginger and beaten eggs. Add to corn meal beating well. Pour into greased baking dish. Place dish in pan of hot water and bake at 350° for 1 hour. Serve with whipped cream or ice cream.

(4) SASSAFRAS TEA

4 two-inch sassafras roots
1 1/2 qts. water

Scrape bark from roots. Place roots and bark scrapings with water in large sauce pan. Bring to boil. Reduce heat and simmer 15 minutes. Remove from heat and let steep for 10 minutes. Strain and serve.

(5) INDIAN DUMPLINGS

2 cups flour
1/2 tsp. baking powder
1/2 lb. salt pork cooked in 1 qt. water, boiling

Mix flour, baking powder; add enough liquid to make stiff dough. Roll out on floured board to 1/4 in. and cut into squares. (Can also be rolled into small 1" balls) Drop in boiling water and salt pork. Cook until done (about 5 min.)

(6) CHIPPEWA INDIAN SWEET MEAT

5 lbs. ground beef
8 boxes fresh blueberries
3 lbs. maple sugar

Fry meat until well done. Add blueberries and sugar, cook for 30 min. Then spread mixture in large roasting pan and bake at 200° until dry. Store in paper bag. Carry for snack. Needs no refrigeration.

(7) CORN SOUP

(recipe can be done on a hot plate)

1 quart dried corn
4 quarts cold water
4 pork hocks
6 slices salt pork
1 tsp. salt

Wash, then soak corn for 2 hours. Add 1 quart corn to water. Cook over medium heat for 1 hour. Add pork hocks, salt pork and salt. Cook for 2 hours more.

(8) MILKWEED

(serves 6-8)

5 pounds milk weed
1 pound salt pork
Salt and pepper to taste

Wash greens and dice greens and salt pork. Cover with water, add salt and pepper. Simmer for about 3 hours or until tender. You may add Indian Dumplings and cook 15 minutes longer.

(9) FRY BREAD

(needs an electric frypan that gets *very* hot)

3 cups flour
3 tsp. baking powder
1 1/2 tsp. salt
1 cup dry mild yeast
1 tbsp. shortening, melted
1 1/2 cups water
Oil for frying

Put in mixing bowl all dry ingredients. Add shortening and water to form a soft dough. Roll out onto floured board, knead for 1 to 2 minutes. Fry in hot oil until golden brown. Makes 15 to 20 pieces.

POSSIBLE LOCAL FIELD TRIPS COMPLEMENTING INDIAN – NATURE UNIT

1. *Forest Home Cemetery, Forest Park*
   — Site of modern Indian mounds used for burial about 1800. Although mounds have now been leveled, a plate of bronze marks the area.

2. *Forest Park Library — Jackson Blvd. at Des Plaines Ave.*
   — Houses collection of silver and stone artifacts found in Forest Home Cemetery burial mounds.

3. *Thatcher Woods — enter west of Thatcher on Chicago Ave.*
   — Hunt for the snake effigy mound on the east side of the river approximately opposite Augusta Blvd. In late fall when the ground is bare is best time to find it. Take driveway on north side of Chicago Avenue to parking area. Walk along west side of athletic field until you come to a large path heading west to the river. Walk north along the river about 400 yards until you see a concrete water shed across the river on the Maywood side. Now look toward the east for a long winding rise in the ground about 3 to 5 feet higher than the flatland. It runs for about 150 feet. The mound was discovered in 1938 by Theron and Isabel Wasson of River Forest while making a geological survey of the area. Mrs. Wasson says the mound was authenticated by Dr. Fay Cooper Cole, then head of the archaeology department at the University of Chicago. Plans were made to study the mound but World War II intervened, and then after Dr. Cole's death, all plans were dropped. The University of Chicago staff says effigy mounds of this kind are usually empty and were used most likely for religious ceremonies rather than for burial.

4. *Evans Field*
   Mrs. Wasson of River Forest says arrowhead chips may still be found in the spring at the old chipping station. Across Thatcher Avenue was the site of the Kennicott Mounds found by the first director of the Chicago Academy of Sciences. The mounds were excavated in 1868. Unfortunately all artifacts were destroyed in the Chicago Fire in 1871.

5. *Field Museum*
   (a) Indians of the Chicago Region exhibit
   (b) Pawnee earth lodge not applicable to Chicago Region History but an interesting exhibit

6. *River Trail Nature Center — see brochure — Des Plaines*
   (a) Indian display — short but interesting
   (b) Nature walk

7. *Little Red Schoolhouse Nature Center, Willow Springs, Ill.*
   West of Willow Springs Rd., near U.S. 45 junction at 95th St.
   Phone 261-8400, Conservation Department
   M-TH 9-4:30, Guide service, Admission free
   Two weeks advance notice for school reservations
   Picnic area for lunch, washroom facilities
   Limit 100 K-3rd
   Naturalist will guide group through exhibits of animals and plants. Choice of self-guided nature tracts.

8. *Robinson Woods, Schiller Park*
   Site of "Chief" Robinson's grave and other Indian burials.
   Alexander Robinson was given two tracts of land along the Des Plaines River for himself and his children as a reward for his friendly services to the Americans and his influences as an intermediary with the Indians during the early 1800's.

The forest preserve areas offer unlimited possibilities for field trips. Look for:

(1) Old Indian trail trees — trees whose branches were bent and tied when saplings, to indicate direction of trail. A few are still standing.
(2) Wild plants used for food, dyes, clothing fibers, building materials, etc.
(3) Map study — Get full complement of maps from Forest Preserve District Office, Harlem Ave., River Forest.

ILLINOIS HISTORICAL FIELD TRIPS

Within a weekend's drive of Chicago is a prehistoric structure bigger than Egypt's Pyramid of Cheops. Built by pre-Columbian Indians near

East St. Louis, the Cahokia Mounds burial site covers 16 acres.

Although the last of the near-dozen Indian tribes which once claimed all of Illinois were driven to reservations in the West more than 100 years ago, Illinois still abounds in Indian history.

A tour of all the public ancient Indian centers in Illinois would take several weekends and include eight state parks, the Cahokia Mounds State Park and two state museums.

But, there are authentic examples of American Indian culture and life here in Chicago — at the Field Museum of Natural History and in the layout of streets like Vincennes Avenue and Green Bay Road.

The American Indian Center, 1630 West Wilson provides services to Chicago's 15,000 Indians today.

The Field Museum has two dioramas and two cases of clothing and household goods of Chicago-area Indians, in addition to extensive exhibits of American Indians from all areas.

Probably the best place to see the way pre-historic Indians lived is at the Dickson Mounds near Lewistown and Havana. Dickson is owned by the Illinois State Museum and has more than 100 exposed graves, plus excavations of Indian living quarters.

State parks with visible Indian history include Starved Rock near Utica, named for a legend that the Ottawas and Potawatomis starved the Illini tribe into submission on the large rock overlooking the Illinois River.

Giant City State Park near Carbondale contains a stone fort built as a buffalo trap where primitive man is supposed to have driven buffalo over a cliff to kill them before weapons were invented.

Pere Marquette State Park near Alton was once the site of 18 prehistoric Indian villages.

Fort Massac State Park near Metropolis is a former French fort, but the site is believed to have been first fortified by the Indians.

Lowden State Park near Oregon contains a heroic statue of Black Hawk, chief of the Sauk Indian tribe which fought the last battle to stay in Illinois.

Black Hawk State Park near Rock Island contained the capital villages of the Fox and Sauk Indian nations for almost a century before the Indians were driven west of the Mississippi.

Illinois Beach State Park near Zion once was the site of 32 work sites where Indians chipped implements for hunting and war.

White Pines Forest near Oregon was the heart of Indian country, and is a preserve of uncut pines near the site of an Indian victory in the Black Hawk War.

The Illinois State Museum in Springfield contains an excellent collection of native Indian crafts and art.

Information about the state parks is available free by writing Division of Parks and Memorials, 100 State Office Building, Springfield, IL 62706. Information about Dickson Mounds and the state museum can be obtained from the Illinois State Museum, Department of Registration and Education, Springfield, IL 62706.

(By Judy Nicol, Sun Times — August 21, 1970.)

ILLINOIS MUSEUMS AND LIBRARIES TO VISIT RELATING TO NATIVE AMERICANS

Aurora Historical Museum
304 Oak Avenue
Aurora 60538

Dickson Mounds State Park Museum
Rte. 97
Lewistown

Outstanding example of exposed burials from Mississippi period.

Field Museum of Natural History
Roosevelt Rd. at Lake Shore Dr.
Chicago 60605

Outstanding displays, dioramas, representing all North American culture areas; library, publications.

Hauberg Indian Museum
Black Hawk State Park
Rock Island

Entirely devoted to Black Hawk and the Sauk and Fox tribes; located on the site of the Saukenuk, their chief town.

Illinois State Museum
Spring at Edwards
Springfield, 62700

Dioramas, publications.

Timke Circle-T Indian Museum
4850 Francisco
Downer's Grove

Newberry Library
60 West Walton
Chicago 60610

SECTION V

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SECTION VI

LEARNING RESOURCE KIT IDEAS

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SECTION VI

LEARNING RESOURCE KIT IDEAS

CONTENTS:

1. Enclosed are slide samples of Native American artifacts from tribes in this area, that utilized plants and animals. This series contains mostly slides of Potawatomi articles and were taken at the Chicago Field Museum. See Section III for a description of the slides.

2. Also enclosed you will find:

   a. A black and white photograph of a dandelion plant.
   b. A plant specimen of sassafras.
   c. A black and white photograph of porcupine quill work on a birch bark basket.

   See Section III for activities and additional information.

SUGGESTED RESOURCE KIT IDEAS:

1. Prepare separate slide collections of Field Museum artifacts grouped by tribe. As this set is predominately Potawatomi, do a set of Sauk and Fox, Ottawa, Miami, Illinois, or Mound Builders.

2. Utilizing the field trip guides, visit one of the sites and have the students draw or photograph plants, and write short essays about their uses.

3. The Field Museum has a set of "Nature Slides." One of the sets is titled "Vacant Lots." Take your students on a vacant lot field trip and pick your own samples of plant specimens. Dry them and label them for your own permanent collection.

4. Cut out newspaper and magazine articles on Native American uses of plants and animals in arts and crafts and recipes in this region.

A SPECIAL NOTE ON PREPARING YOUR LOCALIZED LEARNING KIT:

1. Do not add articles to the file unless the material is related to a tribe that, at one time, occupied Illinois or the Great Lakes Region.

2. Be sure the material is labeled with the name of the tribe it represents and, if possible, the date and location the materials were found.

3. The material must be free of racial stereotyping by word and picture so it does not portray the Native American as cartoon-like, savage, childish, wild, simple, warlike, thieving, dirty, alcoholic, promiscuous, or stupid.

   If material is carefully screened before adding it to the file, the file will become a truly localized historical learning experience for children and teachers alike.

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